

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, OCT. 15, 1914

NEW SERIES, VOL. XVI, NO. 42

## KINGDOM BRIEFS

Rev. J. D. Franks becomes pastor at Durant, according to information in the Baptist Star.

Pastor Hamilton reports a good meeting at Bogue Chitto, J. D. Franks assisting. There were sixteen baptized.

Dr. N. G. Buckley becomes one of the editors of the Mississippi Baptist, published at Newton, and his picture adorns the first page of the issue of September 30.

Dr. Geo. W. Truett is to be preacher at the University of Chicago in February. Prayer ought to be made everywhere for a great revival there. A great need and a great preacher are met.

The theological department of Vanderbilt University had only twenty students at the fall opening. The new theological school of the Southern Methodists at Atlanta has over sixty students.

Several brethren have recently written inquiring why their news letters were not published. In each case the letters had been in The Record, but the brethren skipped them when reading.

The Baptist Star is the name of a newspaper published at Durant, Miss., by a boy ten years old. It is small, of course, but doubtless both will grow. We are glad to see so much enterprise so intelligently directed.

On October 10th A. C. Hanna, a grandson of Adoniram Judson, sailed from New York as a missionary to the Burmese at Moulmein, where his grandfather labored. He is supported by Chas. King and his two sons, of Gloversville, N. Y.

The doctrine of election was explained by a negro preacher in a way that ought to suit all shades of theologians: "It's just this way," he said. "God votes for you, and the devil votes agin' you, and whether you are elected or not depends on the way you vote yourself."—Ex. We have seen negroes with more knowledge of the Bible and more reverence for God than that. This is nothing more than putting God and the devil on an equality.

The next campaign or rally that is needed, since the "go to church" and the "go to Sunday School" is over, is "pay your debts day." This is good religion and good business. "Owe no man anything save to love one another." The debt of love will be more easily paid when the other debts are paid. It is also good business policy to pay what you owe. Hard times are made largely by people holding the money that is due to somebody else, for fear they won't get some other that is due to them. If every man would pay what he owes up to the limit of his ability, it would enable others to pay what they owe. It is the dollar that keeps going that is doing business. The dollar that is kept is doing nobody any good. If it is a small amount that you owe, start it out that it may keep busy. One dollar can pay one hundred dollars in debts if it keeps busy.

The seminary at Louisville opened with 208 students, and others have entered since. This does not include the young ladies of the training school who take work at the seminary, nor those wives of the young preachers who take advantage of their stay in Louisville to fit themselves better as helpers of their husbands in the work of the ministry.

The editor of the Western Recorder flays the editor of the Courier-Journal as completely and deftly as we have ever seen it done. "Marse Henri" was exceeding mad against the prohibitionists and he received just retribution of his rashness. There was not much left of him but odor of barleycorn.

### STATE MISSION CALENDAR.

Amount to be raised	\$50,000.00
Received to October 1st	28,005.47
Received to October 10th	3,968.82
Total raised to October 10th	31,974.29
Yet to be raised	\$18,025.71

The books close October 31st, by order of the Convention. Let every Baptist get busy. Victory is in sight, and I am sure we all want to have a part in the triumph. Let every church that has not taken a collection for State Missions do so, and let all amounts be sent in immediately.

J. BENJ. LAWRENCE, Secy.

Jesus said, "He that believeth on me, from within him shall flow rivers of living water." It is a pity so many preachers and teachers of the word are satisfied to furnish their congregations and classes with stale water. Some of them are preaching things that they learned and possibly preached years ago. They are living, if not in the past, at least on the past. Things and truths that are not matters of fresh and present experience to the preacher will not be fresh to the people. This is not a fault of old men necessarily and ought not to be of any. Nor can that be living water which is merely the reproduction of somebody else's thought or teaching. No man can afford to sell his intellectual honesty by merely dishing out what he has heard or read from some other preacher. And it is sure to have a stale and flat taste to it. If it is not living water it cannot give life to the hearers. Sunday School teachers are not to be parrots or phonographs but a living voice, testifying to what they know.

The Watchman-Examiner says, "We believe in the budget, but the best way to raise it is to talk about something else. The missionary road of giving should be built of concrete blocks. Actual cases of souls saved, homes rebuilt, villages transformed—these are the themes that stir us."

Brother S. A. Williams reports two deacons ordained at his church at Johnston Station last Sunday. They are L. D. Howe and Clint Reeves, vigorous young men with promise of great usefulness. Rev. W. R. Johnson preached a sermon appropriate to the ordination.

John D. Rockefeller recently gave \$300,000 to the Y. M. C. A. building fund in Brooklyn.

Rev. C. T. Kincannon, former Mississippian, has resigned as pastor of Bedford, Va., to take effect November first.

Dr. Theo. Whitfield begins his fifth year at the First church, McComb. Last year there were eighty-one additions to the church.

It is now reported from New York that the moving picture shows have helped reduce the income of saloons and so decreased their number, over 500 in five years.

The reports are coming in well from the Sunday Schools which made special offerings for State missions on rally day. A little from each will make the amount asked, namely, \$3,500. Our Sunday Schools can take care of the Sunday School evangelists.

Rev. G. W. Eichelberger, who was for three years secretary of the Mississippi Anti-Saloon League, spent a few months in the Texas campaign and has now gone to Georgia as State secretary. He is succeeded in Mississippi by Dr. T. J. Bailey, who is well known as former editor of The Baptist Record. Brother Bailey looks better than we ever saw him.

Out in Arizona a prohibition amendment is before the people. "Father" Gheldoe, priest at Douglas, Arizona, was asked to state through the press what effect the passage of the amendment would have on Catholicism in Arizona. He replied by saying that if it passed in its present form, "it would mean the prohibition or destruction of the Catholic religion, and the closing-up and putting for sale of all the Catholic churches and chapels in the whole State of Arizona." We cannot imagine that the passage of the amendment would have the effect which this priest suggests. The fear that such a condition would be the result of a prohibition amendment must account for the fact that priests are not usually lined up with the forces opposing the saloon.—Religious Herald.

Are you going to Oxford to the convention? If so, here's a word with you. The convention opens on Wednesday morning. The preachers' meeting will be on Tuesday morning. The I. C. Railroad is willing to run a Pullman sleeping car from Jackson to Oxford on Monday night and on Tuesday night, leaving Jackson at 10:10 p. m., and allowing the people to remain in the car till seven o'clock the next morning. This is decidedly the best plan to save time and reach the meetings for the opening. This can be done if twenty berths are engaged for either night. This ought to be easy. It can be done if every one planning for the trip and wishing a berth reserved will send his name and the money. The cost is \$1.75 for lower and \$1.40 for upper berth. If two are together, the cost may be divided. If you wish to be counted in, send your name and money at once to The Baptist Record. People can come into Jackson from any direction in time for this train. Act promptly.



# THE FIELD GLASS

## EVERYBODY HELP.

Miss Mary Anderson is our Baptist missionary in Canton, China. She has charge of the primary school there which is a department of the girls' college, presided over by our Mrs. Jones.

Miss Mary is a niece of Dr. W. T. Lowrey and had charge of the primary department at Hillman for four years. All who knew her loved the gentle teacher who made character as she used the text book. Her influence over the little boys and girls in Clinton was so great that the president of the college and many of her friends tried to persuade her to remain in this country, believing she could do a larger work for the foreign field through her influence over her pupils. But the call was individual and she alone could answer it.

On this page is a picture of her present school in Canton. It is called a "bamboo school." It is made of palm leaves and propped up with bamboo poles. With such equipment, Miss Louise Clark, of Michigan, says, "During my two years' trip 'round the world I saw no better primary school than Miss Anderson's. It is indeed an ideal school."



Miss Anderson's Primary School in Canton, China.

But you can see she is greatly handicapped, and longs for a building. Our board cannot do this now. Miss Mary does not expect them to nor does she ask them for it.

But she can have the building and that before Christmas, for a friend of hers, to whom she pours out her very soul, knows a plan that is perfectly feasible. She has written a book for this special purpose entitled, "Keep My Money," by David Patrick

MacMillan (her penname). Now this book calls for united help. Let every one respond to this call and take as many copies of the book to sell as possible.

Be on the lookout for the plan in next week's issue and be prepared to lend a hand.

THEODOULA.

## A CALL TO SOUTHERN FAITH AND HEROISM.

By Richard H. Edmunds, editor of the *Manufacturers' Record*.

The South is in danger of hysterics. The temporary inability to sell its cotton crop at a profit is resulting in more alarm than is necessary. The statement that unless this, or the other thing is done, the South will be bankrupt, is absolutely absurd. For the last five or six years cotton growers of the South got splendid prices for their cotton, and the whole section has been growing rich. To suggest that because of one year (or even less, because before the year is over prices should advance) this section is going to the dogs because it cannot sell its cotton, is a reflection on the business ability of the South, and of the common sense and business ability of the people of the South.

Hundreds of thousands of holders of securities of all kinds throughout this section of the country are seeing a depreciation in the value of their securities far greater than the total loss of the cotton crop of the South—even if this year's crop were worth only one-half of last year's crop—and such a

decline as that is, of course, wholly unnecessary and improbable. Hundreds of millions of dollars of securities upon which the owners have depended for dividends on which to live, are now paying no dividends, the holders of securities running far into billions of dollars, who are wholly unable to sell a share of stock or a single bond because every stock exchange in the country is closed, face a condition worse than that of the cotton growers of the South. But they are meeting this condition heroically. They are cutting down expenses of living and are not growing hysterical.

I appreciate just as fully as any individual in the South can do what the halting in the cotton trade means and how it affects the growers and business interests. On the other hand, I also realize that throughout the country there are many thousands of men and women out of employment because of the war, who are without income and who have not the same advantages to grow something to eat at least, with a house in which to live, as the poorest of the cotton growers of the South. It is time, therefore, to enter a protest on behalf of the South against the hysterics of the hour and to call the South back

to its sense of self-reliance and meeting emergencies.

Letters from Canada which is not in the war zone, but which is affected by it to a greater extent than the South is affected by its decline in cotton, tell of the enthusiasm with which the foremost young men of Canada are volunteering for war service, of the courage with which the Canadian people are meeting the stagnation in business, of the cutting down of expenses by those who have heretofore had abundance, of the quickness with which organizations have been effected for caring for those out of employment, give an inspiring example of how a people with the right stuff in them and the right leadership can meet a disaster. Canada faces the front with a serene courage, regardless of its heavy losses and of the closing of many avenues of employment by reason of war conditions. The South, if we were to judge by the utterance of some of its men of the conventions that are being called here, there and everywhere, and of the talk of bankruptcy of the whole section because it may get \$200,000,000 or \$300,000,000 less for cotton than it got last year, is not measuring up to the situation. Fortunately this is not the spirit of the South, and these people do not voice the real South. It is time the public should hear from those who have faith in themselves, faith in their ability to master the situation, faith in the ability of the South to meet the temporary adverse conditions, to hear from men who are not affrighted by every storm and who know from experience what it is to make adverse conditions a stepping-stone to higher things. Let the voice of the South be heard, and let the men of the South who want to be counted as real men show by their actions that they deserve to march in the front rank of the army of the unafraid.

During the recent years of prosperity the people of the South have hardly given to religious activities of all kinds that degree of earnest work and liberal contributions which God has demanded of them. We have all been too much absorbed in money-making opportunities or the pleasure of giving experiences of the times. Flushed with rapidly increasing material development the South has to a considerable extent, in keeping, however, with the rest of the country, been developing tendencies of extravagance and waste that needed to be checked. It is unfortunate that these tendencies should have to be checked by the appalling conditions existing in Europe, and yet Europe's awful war has brought us face to face with a situation that demands the earnest and prayerful thought of every one.

The South has faced trials and tribulations and poverty in the past and it has met them with heroism. Like the Confederate soldier of old, who many a time had to buckle his belt a little tighter to make his stomach forget the absence of food, the South in other days when trials came upon it, buckled the belt a little tighter, learned to grin and bear it, and out of apparent disaster won victory. It needs to do this now. All of us have to learn these lessons sooner

or later, and few of us ever escape individually the experience which the South as a whole is passing through. The way in which the individual meets these conditions proves whether he has strength of character and backbone to conquer them, or whether he is a weakling and conquered by them. The same thing is true of a section or a nation.

Due to the present halting in the handling of cotton, there may be some halting in contributions to mission work of the South; and yet if the adverse conditions under which the South is laboring force the people of this section to turn their thoughts to the worship of God and to thanksgiving to Him that they are saved from the awful calamities under which Europe is now living, it may be that out of the smaller things of this year the South will give us as much as it has heretofore given us out of the larger things which it had. As we view the situation in Europe, with its indescribable horrors, every man in our country, and especially every man in the South, ought to be much in prayer, thanking the Almighty for the boundless blessings which we enjoy.

We are free from that situation. Peace reigns throughout our land. For the time being, our ability to buy and sell is somewhat lessened, but how triflingly small is that halting in business when contrasted with the awful wreck and ruin, and the "wreck of matter and crash of worlds" in Europe.

If the thoughts of the people of the South can be turned to this side of the situation, they will, to a large extent, forget some of the difficulties of the hour, and with hearts full of gratitude thank God for the blessings that they are enjoying and for the freedom from the awful curse of war; and in this thankfulness they should give to the work of God's cause more freely than they have ever given, and rejoice in the blessed privilege of giving. Out of the smaller things of this year they should give more than the little which in times past they have given out of their abundance.—Christian Index.

## REMARKABLE PROGRESS IN BRAZIL.

The news that other workers are coming has put new hope and courage in all. There has been a great seed sowing over the state and in the adjoining ones. With the reinforcements the work can be thoroughly organized and developed and, I trust, will go forward by leaps and bounds.

Though we are in the throes of an unprecedented financial crisis, the work has been maintained up to the present without accumulating debt. A good many of the churches have exercised discipline but this is putting them in better shape for their work of evangelization. During the last few months the emphasis has been put on strengthening the stakes rather than lengthening the cords. The Seabra street church has made an every-member canvass to hasten the paying of the debt on the building while contributing to other causes. The San Francisco worker has found a helper with whom he can leave the school while he visits the churches and congregations on his field. Alexander Frei-

tas has organized three new Sunday Schools and baptized about thirty candidates since the first of March. Bernardo Silva has recovered from his illness (which seemed to be his last), has visited his entire field and baptized about twenty. The Gandu church has recently received a large influx of believers from other sections; quite a number of her members have banded themselves together to pay the tithe and their large house of worship is nearing completion. John Martins, the worker in the Gandu and Valença field, has also reported a number of baptisms and the churches in better shape through the exercise of discipline.

Here in the city the meetings are generally well attended, the co-operative pulpit committee having accomplished much towards bringing the churches closer together. On the 31st of May at the Seabra street church eight received the hand of fellowship and since then two have been baptized and three more received. There are a large number of enquirers and several applying for baptism. The attendance in the Sunday School has also increased. The ladies are being aroused as to the possibilities of their work. They are holding prayer meetings every Sunday and planning great things for the extension of the kingdom.

On our way back from the Rio Convention we preached several times in Victoria and once in Argollos. In spite of a small pox epidemic, there was some good teamwork done by the believers in bringing a large number to the meeting. It was an inspiration to us to see how the work had developed in the twelve years since we were there. Brother Reno and his noble wife are doing a great work for the kingdom and teaching others how to use their talents.

After only seven days of hard work here at home, we left on the 15th of last month for Arroz Novo field. Three pastors and representatives of seven churches gathered at Pedrao with about one hundred of the local congregation on the 19th for the organization of the church. Almost all who desired to enter the new organization were converted in that vicinity. They had maintained regular meetings there for more than two years, had bought and paid for their house of worship and opened several preaching points at which a number of conversions had taken place. In view of these and other facts the council unanimously favored the organization. Sixty-four presented letters from Bethel church at Santa Ignez and bound themselves together with the usual pledge. Alexander Freitas was elected pastor and a financial plan was adopted by which the church contributes weekly to all causes of the convention. At our next State Board meeting I trust the young man recommended by the new church and its pastor will be accepted for the Pernambuco seminary. From there we went across the mountain and through the forest to the Boa Esperança church. The members of this church are not fair weather Christians, for they come through rain and mud with their wives and children to the meetings. The poorest of preachers would be inspired to do his best

by the way they pray and sing. They are expecting great things for they are building a house larger than the one at Arroz Novo. The men set apart a day every week to work on the building and even while they are building they give half of their offerings for the cause in general. At Casca just beyond the terminal of the railway we found a dozen families of believers and a number of enquirers. They have combined with the worker on the field to organize a Sunday School and congregation and the Almeidas are planning to erect a house of worship in compliance with Col. Egydio's dying request. I will not undertake to describe the visit to Caldeirão, Areia, Arroz Novo, Olhos d'Agua and Santa Ignez, but pass to Genipapo where I preached three times in the new house of worship. The building is erected on an elevation and faces the railway station. It is neater and far more attractive in appearance than the Catholic church. The baker, a man of unusual education and knowledge of the Scriptures, and his wife received baptism and the wife of the station agent was received by the church. At the closing service others declared their acceptance of Jesus as their Savior.

On August first we climbed up the mountains to Duas Barras where the deacon and his wife had given their house and lot for a meeting house. With the help of \$100 from the fund for hall rents and contributions of the members the building had been remodelled so as to make a neat and convenient house for the services of the church which meets there. The second was ushered in with prayer and praises and the house was filled with people from far and near at the dedication service. At the evening meeting four yielded to the Master's call. The crowning blessing came the following morning as we gathered at the picturesque baptistry made in the brook which flows at the back of the house. Sinners broke down and wept for their sins and saints wept for joy at their repentance. Two promising young men and the wife of a recent convert received baptism and decided to obey the gospel. The heart of the deacon was so flooded with joy that he offered a farm for an agricultural, industrial and normal school if the board chose to found one in that section. This brother, Gabriel Archanjo dos Santos, is one among a thousand. E. A. JACKSON.

Bahia, Brazil.

**Little Merry Christmas**, by Winifred Arnold, author of "Mis' Bassett's Matrimony Bureau," etc.; illustrated; 12mo.; 91 pp.; 60 cents net.

From the moment she alights, one wintry night, at the snow-piled station at Oatka Center, little Mary Christie begins to carry sunshine and happiness into the frosty homes and still frostier hearts of its inhabitants. How Lem Perkins, her crusty old uncle, together with the entire village, is led into the delectable kingdom of Peace and Goodwill by the guiding hand of a child, is here told in as sweet and jolly a little story as anybody could wish.



# The Baptist Record

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When your time is out, if you do not wish paper con-  
tinued, drop us a card. It is expected that all arrears  
will be paid before ordering paper stopped.  
Obituary notices, whether direct, or in the form of  
resolutions of the words, and marriage notices of 25  
words, inserted free; all over these amounts will cost one  
cent per word, with must accompany the notice

## EDITORIAL.

There are several things that need to be  
said about what have come to be known in

### ABOUT ORGANIZED CLASSES.

the Sunday Schools as organized classes  
for adults. There are certainly in  
them great possibilities for good; and, like  
all other things that have potential benefit,  
they are fraught with the possibility of cor-  
responding harm. They bring new prob-  
lems for solution. Their helpfulness is due  
of course to the fact that organization brings  
clearly into view a definite purpose, it gives  
each individual a share in the work and puts  
responsibility upon him, and it combines the  
energies of all into team work for carrying  
out the purpose and program. These are  
the benefits that belong to the organized Sun-  
day School classes. They are great and  
ought by all proper means to be conserved  
and encouraged. Helpful literature that will  
give necessary information about the best  
methods and the design of this work may be  
had from the Baptist Sunday School Board  
in Nashville. Read them and see how much  
of good they contain, and how much you can  
use in your own work.

There are certain tendencies of this work  
that will certainly need to be guarded or as  
much harm as good may come of it. It has  
been demonstrated that this effort at organ-  
ization may become a means of disintegra-  
tion. It may actually separate some from  
real connection with the Sunday School and  
so tend to destroy what they purpose to  
build up. This would be done not inten-  
tionally but incidentally. They do not in  
a sense cease to go to Sunday School, but  
they have almost nothing to do with it.  
They are virtually in some cases a separate  
organization, having little visible fellowship  
with any other department of the Sunday  
School.

What is a more serious objection is that  
it sometimes happens when a great deal of  
interest is awakened in the special classes  
there is a corresponding weakening of the  
obligation or desire for fellowship in the  
worship of the church at the hour for preach-  
ing. There are some cases where there are  
more men in one class in Sunday School than  
in the entire preaching service.

## THE BAPTIST RECORD

Thursday, October 15, 1914.

Again there is a distinct tendency of the  
Baraca-Philathea movement to separate the  
people composing these classes from co-op-  
eration in denominational work and sym-  
pathies. Whatever destroys the denomina-  
tional spirit and organization, puts an end  
to effective missionary, evangelistic and  
philanthropic work. The denominational  
agencies are the only permanent organiza-  
tions for carrying on the work of the king-  
dom. The others are for emergencies and  
are only temporary.

With all the good that these organized  
classes are capable of doing we must rec-  
ognize their limitations and possible dangers  
that we may guard against the latter.

Someone may look at their work from a  
different point of view and say that these  
effects of the organized classes are not nec-  
essarily dangers but only present new prob-  
lems for solution. For example, suppose  
they tend to disintegrate the Sunday School  
as we have been accustomed to it. Maybe  
we have had a mistaken conception of the  
best way to do the work of the Sunday  
School. It may be we no longer need the  
enthusiasm and fellowship engendered by  
the gathering of the entire body of those  
who meet to study the Bible on Sunday. It  
might be said that the ordinary method of  
preaching by one man on Sunday morning is  
not the best way to advance the gospel, that  
a service at night of this kind would be suf-  
ficient, and the people should have a differ-  
ent kind of meeting for the morning where  
there is more freedom and a wider partici-  
pation in discussing the Scripture. If so, then  
let us face the problem and honestly seek its  
solution and take the road the Lord leads  
us. Here is the wisdom of the saints.

Elsewhere you will see a contributed ar-  
ticle headed "Everybody Help." It tells of  
the work which one of the  
**LEND A  
HAND.** noblest young women that ever  
went from Mississippi is doing in  
China under great difficulties.  
Miss Mary Anderson is the granddaughter  
of General M. P. Lowrey and daughter of  
Rev. J. D. Anderson. She proved herself one  
of the best teachers of children before she  
left her native land. As modest and self-  
sacrificing as she is talented, she consecrated  
her all to the service of Jesus among the  
children in China. Already she has made  
her school according to the testimony of a  
competent witness an ideal school. But the  
house in which she works is built of bamboo  
poles and palm matting.

A friend of hers and fellow helper to the  
truth has a plan to enable her to put up an  
adequate building. She some three years  
ago wrote a little book called "The Little  
Pongee Gown," whose sale has already built  
a school house in Japan. She has now writ-  
ten another book to build this house in  
China. She is giving her talent to help the  
Lord's work and He is blessing her in it.  
Her penname is "David Patrick McMillan."  
Her real name would attract attention any-  
where in the Southern Baptist Convention.  
The book is called "Keep My Money," and  
will be out in November. It will sell for

one dollar. The entire income from the book  
will be given to build this school house in  
Canton, China. The author receives nothing  
for her labor. The first book had a ready  
sale, all the copies being taken and a new  
edition was almost immediately brought out.  
It was taken up by those who love the Lord  
and love the lost and its sale rapidly effected.

Now this book is itself well worth the one  
dollar if it did not also seek to advance the  
kingdom. The Baptist Record expects to  
handle many of these books and does not  
purpose to make a cent on any of them.  
They are sold for the good they will do. Or-  
ders have already been placed for copies of  
the book by people who wish a good book  
and wish to help a good cause. If you want  
to do likewise send The Baptist Record your  
order and one dollar for this book, "Keep  
My Money." It will help the author in  
bringing it out, and hasten the time when  
the building may begin. The W. M. U.'s and  
other organizations can help by ordering a  
number of copies and selling them.

It is a little difficult to locate the World,  
but we are glad to note a cooler tone in its  
last response and believe  
**HERE'S TO  
THE WORLD.** the fever is subsiding. We  
are charged now only with  
a "number of palpable in-  
consistencies." That's better than the names  
we have been called and the charges that  
have been brought against us. We are glad  
to note this sobering down and believe there  
is hope of our at least understanding each  
other by and by.

It will facilitate this desirable end if the  
World will answer a few questions to which  
there can be no objection as it volunteered  
to do this in the beginning.

1. Would you recommend a church to  
receive a person into its fellowship upon  
baptism administered by a Methodist preach-  
er into a Methodist church? It is not enough  
to say that you believe in "regular bap-  
tism." There are people who believe in im-  
mersion who do not immerse. What would  
you do with a case in hand?

2. Would you recommend a church to  
ordain a man who avows his belief in the  
validity of alien immersions and his purpose  
to recognize them?

3. Is immersion administered by some  
man or church other than a Baptist, Bible  
baptism? Would Jesus Christ approve it?

4. Is the question of what constitutes  
valid baptism to be left entirely to the judg-  
ment of the candidate for membership?

5. Do you hold that the practice of what  
is known as open communion should be a  
test of fellowship among Baptists, in receiv-  
ing members, in ordaining preachers, in co-  
operation in mission work? If any where,  
where would you draw the line?

6. Do you hold that the question of re-  
ceiving unimmersed people into Baptist  
churches should be made a test of fellowship  
among Baptists? If so, where?

It ought not to take long to answer, and  
we are sincerely anxious to know.  
As to taking care of Baptists students in  
state colleges, it is the duty of the church

Thursday, October 15, 1914.

where the school is located. If they are not  
equal to it, then a missionary should be sent  
to them. We fail to see any puzzle in this,  
or a situation differing in any material re-  
spect from a cotton mill or any other aggre-  
gation of people. It is important for all the  
work of the denomination that those claim-  
ing to represent great denominational enter-  
prises should speak out clearly so that peo-  
ple can understand where to find them.

This is one of our largest and best asso-  
ciations including most of Hinds, Yazoo,

### CENTRAL ASSOCIATION.

Warren and Madison  
counties, with one church  
in Rankin. It is big  
enough for a congression-  
al district and having churches enough in it  
to make two good associations. This year  
the meeting was at Clinton and there were  
more messengers than for several years. The  
people of Clinton made such a favorable im-  
pression on the messengers and the messen-  
gers on the people of Clinton that the in-  
vitation was repeated and accepted, so that  
the association will meet at the same place  
next year. The officers re-elected are J. L.  
Underwood, moderator, and J. S. Riser, clerk  
and treasurer. Three new churches were  
received, namely: Bomar avenue, Vicksburg,  
instead of Calvary; Bethel and McIntosh.  
A program had been prepared, was adopted  
and was well carried out.

The laymen's movement was spoken to by  
Prof. Aven, J. M. Hartfield and W. A. Bo-  
rum. They recommended that a laymen's  
secretary be employed by the Convention  
Board.

A good report on temperance was read by  
Dr. Hall who spoke, and Dr. Bailey told of  
the work of the Anti-Saloon League.

A digest of the letters was read instead of  
the letters.

A committee was appointed to confer with  
others appointed by the Convention Board  
and by other associations to consider arrang-  
ing a schedule of associational meetings that  
will not conflict with one another.

Brother T. W. Green, of Vicksburg, read  
the report on publications and conducted an  
interesting quiz as to The Baptist Record.  
The editor was given an opportunity to  
speak and during the association many breth-  
ren spoke very kind words about the paper.

P. I. Lipsey read the report on Christian  
education; President J. W. Provine made  
an informing speech and a subscription was  
made to ministerial education of about \$550.

At night a good report was read by Bro-  
ther Eddleman on the W. M. U. and a cap-  
ital speech was made by H. E. Dana. Then  
Brother J. E. Thigpen preached one of the  
best sermons we have heard in a long time.  
Any man who can preach a sermon like that  
will certainly get to heaven, for he told  
things that nobody could know but a Chris-  
tian. He ought to furnish it to The Baptist  
Record readers.

The report on Sunday Schools was writ-  
ten by Judge O. B. Taylor, superintendent  
of the Jackson First church Sunday School.

State missions was discussed by Brother  
Simmons, Secretary Lawrence, and foreign

## THE BAPTIST RECORD

missions by Dr. Barber, Missionary Chastain  
and Dr. Geo. Whitfield.

The report on hospitals was read by Dr.  
Bailey, Dr. Wall and Dr. Curry. These lay-  
men are good speakers and staunch friends  
of the hospital. Dr. Curry read the report  
on ministerial relief. Brother M. C. Vick  
was called away by a death in his church,  
and his report on home missions was missing.  
However, it was discussed by Dr. C. C. Pugh,  
representative of home missions in Missis-  
sippi, and by P. I. Lipsey.

A message of love and sympathy was sent  
to Dr. J. L. Johnson, who lives in Clinton,  
but who was not able to be present.

### THE WAR AND OUR FOREIGN MISSION WORK.

Up to the present time the terrible war in  
Europe has had no serious effect upon our  
missionary work in the various mission fields.  
In China the increase in prices and fluctua-  
tion of exchange, together with the difficulty  
of getting money or letters of credit, have  
caused the missionaries some inconvenience.  
In Japan the attention of the people has been  
diverted on account of the war and at some  
points the work has been materially hin-  
dered. In Italy there is much uncertainty  
and confusion, but the work goes on remark-  
ably well. In South America a financial  
crisis, made more desperate by the inability  
of the governments to secure European  
loans, is making the work more difficult. The  
prices are very high, and many people are  
suffering. Of course, our work in Mexico  
has suffered greatly on account of the war in  
that country. As a general rule, however,  
the reports from our missionaries are en-  
couraging.

The money stringency at home and the  
uncertainty of travel abroad have caused the  
board to delay the sailing of many of our new  
missionaries. We are hoping, however, that  
the delay will not be very long. There has  
been only a slight decrease in contributions  
to the board. We are hoping that our people  
will meet the situation with faith and cour-  
age, and that contributions may be main-  
tained, if not increased. In fact there has  
never been a time when there was greater  
need for our people to show a heroic and  
self-sacrificing spirit. The great European  
missionary societies, which have been doing  
a large and efficient work in many parts of  
the world, are paralyzed. It is almost cer-  
tain that their missionaries are in dire straits.  
Many of them will no doubt be recalled im-  
mediately, and their work will be left with-  
out leadership unless the missionaries from  
our own favored land can reach out and help.  
Our Baptist brethren in England have set  
us a noble example. The Baptist Missionary  
Society of Great Britain has sent forth the  
following urgent call to the people:

"At home amidst the calls of our country,  
there will be difficulty in maintaining the  
work we have undertaken abroad. In Ger-  
many the difficulty will be much greater, and  
it is more than probable that the mission-  
aries who have gone from the Continent will  
be in serious straits. We have instructed our

brethren in the field to render them such  
emergency help as may be possible. The war  
of nations must not invade the fellowship of  
the heralds of Christ."

WM. H. SMITH.

Richmond, Va.

### STRONG RIVER ASSOCIATION.

It was my happy privilege to meet with  
this association which convened with Mac-  
edonia church, October seventh. Twenty-  
one years ago I was appointed to preach the  
sermon at this same church. Dr. J. B. Gam-  
brell being present, kindly consented to  
preach it for me. His subject was "No Con-  
demnation to the Christian." Great ser-  
mon, great occasion, great man behind it.

E. B. Steen conducted the devotional ex-  
ercises.

Officers re-elected: Tutton, moderator;  
Stroud clerk and Berry, treasurer.

L. S. Terry preached the sermon from  
Eph. 1:13-14.

Pastors made pleasing announcement that  
the good sisters had prepared ample provi-  
sion for all and I am sure we did ample jus-  
tice to the dinner.

Moderator was authorized to arrange his  
own order of business which he did with  
ease and dignity.

Most of the reports were well gotten up  
and read in a clear, distinct tone. Consid-  
erable latent talent developed among the  
laymen speaking to the various reports. En-  
listment Secretary Wall made a very en-  
thusiastic speech on State missions, telling  
us about the great destitution in South Mis-  
sissippi. How Satan was deceiving the peo-  
ple in the garb of Russelism and Roman  
Catholicism.

Brother Edmonds made a very interesting  
speech on missions.

Statistics spread on the chart showed  
great development in this association.

One sad feature was that eight churches  
gave nothing to State missions. This ought  
not to be.

The association gave \$27.61 to the or-  
phanage and six subscriptions to the Gem.

The association goes next year to Pales-  
tine, a few miles east of the Great Northern  
railroad.

WAYNE SUTTON.

### NOTICE.

Let all who are intending to come to the  
State Convention here the second week in  
November, kindly send in their names im-  
mediately to the undersigned. This will  
greatly aid the committee here and will in-  
sure you the best assignment of a home that  
is possible. And be sure that you give prompt  
notice if you find later that you will not  
come.

JAS. B. LEAVELL.

Oxford, Miss.

A nation, on its knees came nearer to be-  
ing realized in response to the request of  
President Wilson than for many years. This  
was true because down deep in their hearts  
the people, like the president, believe in God.  
The head of the nation truly represents the  
best in the people.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The soul occupies itself with great ideals best performed in small duties.

Let the people be generous in little things and big things will take care of themselves.

Prospects are bright for victory in our State mission work. Never before have our people been so enthusiastic, perhaps, in State missions as they are. From every section of the State encouraging words come.

### INWARD FIRE AND OUTSIDE FORCE.

It is true that in the work of missions, as in all other activities of life, the fires must burn from within. There can be no forcing from without which will result in permanent growth. But it is also true that there is no native force within the soul to kindle the inward fires. Even a regenerated man is limited by his infirmity and governed in his giving by what he knows. While the fires must burn from within, still the force that furnishes the fuel must come from without. Our churches must be spontaneous in their giving, but the spontaneity can only be developed by the force that furnishes the fuel for the inward fires. The question of education is a matter that is in the hands of the divinely appointed leaders—the pastors—but they themselves need help.

Our churches need to be trained in the service of God as well as taught in the doctrines. Mission is the field of activity for the church, and before the churches are fixed in the habit of proper service in this field, there will have to be much urging—large feeding of the flock by the forces that are without.

### THE MISSIONARY SPIRIT.

\* The missionary spirit is the sign of a rising or falling church. The churches that do most for others and contribute most to missions have the largest growth. "There is that that giveth and still increaseth, and there is that that withholdeth more than is meat and it tendeth to poverty." This is true in church life as well as in every other sphere of human activity.

The essence of the missionary spirit is the giving of self. When self is given all is given. To speak of a selfish Christian is to be guilty of a contradiction of terms. A Christian is one in whose heart there has been kindled the passion of the cross; he is one who has laid himself upon life's altar to be consumed in a living sacrifice in the service of humanity. His life is not merely one of self-renunciation; it is one of self-consciousness, of self-surrender. The supreme end, for which all his powers are expended, is to save a lost world. Having this passion he not only believes in the theory of missions, but lives in the practice of missions.

His money, his time, his talent, all that he has, is at the service of Jesus for a world's redemption.

It is the possession of this spirit of sacrificial love that gives to a church propagating power. The church that has it is a missionary church, and a missionary church is like the plant whose seed is in itself—it has not only the power of self-propagation, but also the power of increase. Martyrs make converts, and churches that have the martyr spirit possess converting power. When a church shows the print of the nails, its witness will be overwhelming and overpowering; when it follows a crucified Savior it will be all conquering. May the churches of Mississippi have this spirit, for this is the missionary spirit.

### CHRIST'S WORLD PROGRAM.

The program of Christ is ever onward. We hear the cry, "Back to Christ," and it is essential that we heed this cry for the purpose for which it is sounded. But remember that Christ is more than historic, that He is not in Bethlehem, nor Jerusalem, nor Palestine. We are not to know Him after the flesh. He ascended far above all the heavens that He might fill all things. Wherefore He is always present with us. The living and glorious Lord fills His churches and bids His people move forward.

**Listen to the Proclamation:** "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

**Listen to the Command:** "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you."

**Listen to the Promised Equipment:** "But tarry ye in the city until you be endued with power from on high. . . . And ye shall have power the Holy Ghost coming upon you."

**Listen to the Promised Presence:** "And lo I am with you all the days, even unto the consumation of the age."

We are headed for the future. The individual, the universe itself, is moving onward in the eternal purpose of God. The kingdom of God is coming, for behind the movement is the eternal purpose of Jehovah. Our opportunity is new and the test of our loyalty is being made. God has more glory wrapped in the mysteries of the future than have been unfolded in the history and the revelation of the past. The way before us may wind through dark and dreaded paths, but God knows where He is leading. He is not in doubt. The outcome is not uncertain. The destination is sure. The individual believer who accepts Christ's program for the world's redemption and fits his life into it, is sure of ultimate and triumphant victory. The

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church that accepts this program and fits itself into it is sure of doing the will of its Lord and accomplishing the purpose which He had in mind when He organized the church.

## BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

**Gideon's Band**, by George W. Cable; illustrated; 8vo; 500 pp.; \$1.35 net.

"Gideon's Band" might well be called an epic of the Mississippi. Its scene is one of those great Mississippi steamers—immortalized by Mark Twain from another point of view; its heroine is the embodiment of Southern charm and beauty, and into its plot is woven the entire life of that river region with all its varied types of men and women. The writer's great achievement in this book is that he has succeeded in imparting to the reader a sense of a phase of our history that is at once picturesque, eventful, and unique.

**Love Insurance**, by Earl Derr Biggers; illustrated; 12mo; 402 pp.; \$1.25 net.

A panacea for all the 999,999 varieties of divorce evils; a gilt-edged guarantee against breach of promise suits. Its risks include everything from parental interference to a girl's whim. It indemnifies against everything from incompatibility to misplaced judgment. It sets no age limitations.

**The Bed-Time Story Books**, by Thornton W. Burgess; 12mo.; price, 50 cents net.

Each book in this series is devoted to the adventures of one animal and tells of his pranks and his good times, his troubles, his enemies, and his friends. The same charm of style and illustration that made the "Old Mother West Wind Series" so successful is here displayed. Capital illustrations have been provided by Harrison Cady.

**The Adventures of Jerry Muskrat.**  
**The Adventures of Mr. Mocker.**

**When to Lock the Stable**, by Homer Croy; 12mo.; 361 pp.; \$1.25 net.

Any one who has so much as passed on a train through a little village in a remote corner of any state in the Union, and has seen the inevitable "reception committee" on the station platform, will recognize the types the author presents. He has transplanted them from their own "Curryville, Mo.," to the precincts between the covers of his book.

**Sylvia's Experiment**, by Margaret R. Piper; illustrated; 12mo.; 280 pp.; \$1.25 net.

The story of Sylvia's Christmas Club, whose object is the spreading of happiness and good cheer, not only at Christmas time, but throughout the year.

The above books will be mailed to any address on receipt of price by The Baptist Record, Jackson, Miss.

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## PROGRAM FOR MINISTERS' MEETING.

Tuesday, November 10, 1914.

Oxford, Miss.

Subject—"The Minister and Efficiency." Morning.

1. 9:30 to 10:00—Organization.  
2. 10:00 to 11:30—The minister a recruiting agent.

(a) The call to the ministry; speaker, W. A. Borum, Jackson.

(b) Forces operating against entering the ministry; speaker, J. W. Lee, Batesville.

(c) Forces operating to lead one into the ministry; speaker, R. L. Gillon, Gulfport.

3. 11:30 to 12:00—The minister and the source of his power—Webb Brame, Vicksburg.

### Afternoon.

4. 1:30 to 2:00—The minister and the sermon—J. T. Christian, Hattiesburg.

5. 2:00 to 2:30—The minister and the pastoral function—E. L. Wesson, New Albany.

6. 2:30 to 3:00—The minister and the prayer meeting—A. T. Cinnamon, Senatobia.

7. 3:00 to 3:30—The minister and enlistment—Zeno Wall, Hattiesburg.

8. 3:30 to 4:00—The minister and financing the church—T. J. Moore, Purvis.

9. 4:00 to 4:30—The minister and the coming kingdom—N. W. P. Bacon, Coffeeville.

### Evening.

10. 7:30 to 8:10—The minister and evangelism—R. B. Gunter, Louisville.

11. 8:10 to 9:00—Sermon by C. C. Pugh, Hazlehurst.

All the speeches will be twenty minutes in length, leaving ten minutes to each topic for general discussion.

I. P. TROTTER,

L. G. GATES,

JOHN H. BARBER,

Committee.

## SALVATION BEFORE AND DISTINCT FROM SERVICE.

E. L. Wesson.

God has had it written, "By grace are ye saved through faith, and that not of yourselves it is the gift of God; not of works, lest any man should boast." (Eph. 2:8-9.) But one of the hardest things to do is to set that fact by itself and let it stay there. It seems next to impossible to keep from mixing in the life after conversion as in some way a part of the saving process in the salvation of the soul. Could we quit thinking thus and teach just what God has taught us, that salvation is so absolutely by grace through faith that all works are positively excluded as having any part whatever in saving the soul, we would glorify God and help men. Read Rom. 3:19-28; 4:4-5; 11:5-6.

Salvation is God's gift to men. (Rom. 6:23.) "Believe on the Lord Jesus Christ and thou shalt be saved" is God's complete instruction on what to do to be saved. The question, "What must I do to be saved?" is not recorded but once in all the word of

God, and the above is the God-given answer to the question. See Acts 16:31. Our Lord said positively, "He that heareth my words and believeth on Him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) That ends it. There is no ground whatever for addition. The believer has life the very moment he believes and shall never again be condemned. Believing on Christ, or into Christ, is an instantaneous act of the self, the spiritual being called the I, and the soul is delivered from death and receives eternal life in believing. Faith is not an indeterminate exercise of the soul which may cease to be and leave the once believer stranded on the wreck of woe, but the definite committal of the soul into the keeping of Jesus Christ once and forever. This is made perfectly clear in the statement, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12.) You notice that both believed and committed are in the past perfect tense. "Have believed," "Have committed." Hebrews 10:39 brings out the same great fact. It says, "We are not of them that draw back unto perdition; but of them that believe to the saving of the soul." He who really believes on Christ believes unto salvation. Through faith we are born children of God. (Gal. 3:26.) In being born God's children we become partakers of the divine nature, which as God's seed remaineth in us. (I John 3:9.) Therefore it is impossible for those who have believed unto salvation to cease believing. Every one who ever did believe on Jesus Christ unto the forgiveness of sins and everlasting life was right that moment just as securely saved as he will be when he reaches heaven. Of course he had not come into heavenly bliss but it was secured to him forever. From that moment on each believer is "kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:5.

That certainly is God's teaching as to the salvation of the soul. Let it stand as God has given it. Keep works out of it for the least work for salvation will make God's word untrue. But do not discount works. Though no part of salvation, neither a means for obtaining it, works are of God; ordained of God for His glory and the good of men. It is written, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) Be created first. Then work. This is God's order. Paul wrote to Titus, "I will that thou affirm constantly that they who have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3:8.) Notice that it was those who had believed in God who were admonished to work. Good works follow believing. All works before believing are, spiritually speaking, "dead works" to be repented of. (Heb. 6:1.) Notice also that the works of believers "are good and profitable unto men." The saved by grace are free

to work for others; they do not have to work to keep themselves saved. No man should work for his own benefit but for the glory of God and the good of others. He who thinks of self while working is a mere hireling in spirit. He works for gain and not for God.

But while that is true, "whoso is a doer of the work shall be blessed in his deed, or as the Revised Version has it, 'shall be blessed in his doing.'" (James 1:25.)

The man who serves God because he loves Him and is grateful to Him for the salvation given him through simple faith, and thinks not of gain to self, is blessed in every act of service and obedience. All such are blessed in their doing. Love prompts obedience and service (John 14:15, 21, 22), and each act is accompanied by manifestations of divine approval. Let us get beyond the selfishness of working for self-benefit and do something for God because we love Him. Not only are there blessings to the saved for every act of real obedience and service of love, but for every such act there is to come a reward hereafter. See Matt. 16:27, Mark 9:41, I Cor. 3:14. But these things are no part of the salvation of the soul from sin and death but the blessings of a loving Father upon His obedient children. One may be saved and all of his works burned up (I Cor. 3:15), and that one will be just as truly saved as the one whose works stand the test and are rewarded. The difference between the two will not be in salvation but in blessings for service after being saved by grace. This is an important point. Let us never lose sight of it and mix grace and works.

Now don't say, "If I am saved without works I won't do anything." Or, "If I can be saved without obeying I will not obey," as some have said. Surely you will not confess yourself to be that ungrateful and mean. If that is your spirit you know nothing of the love of God being shed abroad in the heart by the Holy Ghost which is given unto us. He who will only do what he thinks is essential to his own salvation is still a lost man. Obedience and service flow out of grateful love, therefore he who loves will seek to obey and serve.

Many have said to me, "If I believed immersion in baptism were essential to my soul's salvation, I would be immersed." I always answer, "Would you not do as much for God because you love Him for saving you by His grace as you would to get Him to save you?" He who would not should commit to memory John 14:23. The grateful soul, prompted by love for God, never asks, "What will I get out of this?" But simply "Does God say do it? or does He want it done?" Such an one will make ten times the sacrifice for God's glory that that one will make who only serves to help in his own salvation. Keep in mind that we are saved to serve for the glory of God and the good of others, and do not serve to get salvation, but that in every service there is blessing and for every true service there will be rewards, and your life will be unselfish and true to God.



## Mississippi Women's Missionary Union Page

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MRS. W. A. BORUM, Grenada  
All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness."—II Cor. 12:9.

We hope to have a full account of the W. M. U. meeting of the Central Association in our next issue.

## BOGUE CHITTO ASSOCIATION.

The day was fine. The crowd was great. The dinner sumptuous, old-time country hospitality. It is not of these that I write as much as we all appreciated and enjoyed it, but of the work of the handmaidens for the past year. We were fortunate in having our beloved Miss Lackey with us. She brought us sunshine, strength, information and consecration. Her address was the very thing we needed, and I feel like will tell in our next year's report. Blessings on her.

The roll-call of societies was good, showing much hard work, noble sacrifice and words of encouragement. Thirteen societies responded. After this we had quite an interesting discussion on "What the officers of the local societies can do to promote its interest." Many points of interest were brought out. Miss Nettie Kiegler made a good report on our training school. We were all made to feel that we had not done our full duty by our training school and resolved that we would do more next year. Next a talk on Baptist hospital at Jackson and the societies pledged the gift of a rolling chair to our Annie Kate Woods ward. An interesting letter was read from one of our friends out West, telling us of the good one of our frontier boxes had done. So we then and there planned to send another.

The election of officers came next, resulting in the election of Mrs. Bunyard, superintendent; Mrs. Chas. Brumfield, Sunbeam leader, and Miss Kate Kiegler, Y. W. A. leader. We closed our program with the organization of the Silver Creek ladies. They organized with fifteen members. Each member seemed much in earnest and we are expecting to hear good reports from them. By this time the shadows were lengthening and we hid ourselves home with a feeling of thankfulness for the dear women with whom we had been associated on that day and a prayer in my heart that we might all be

more useful in His service than ever before.

Yours to serve,  
MRS. R. L. BUNYARD,  
Supt. Bogue Chitto Association.  
Magnolia, Miss.

## A VISIT TO CENTRAL ASSOCIATION.

After an absence of nearly nine years I was delighted to meet with the women of Central Association. The greatest changes noted were those of progress. Faces have not changed so much, but hearts have grown fonder, lives sweeter and mellowed, as we realize that what we do for the Master must be done quickly. It would be better for the work if visitors from the different states attended the general meetings oftener. We gather inspiration and information to carry home to the women of our own State. We are helped spiritually by coming in touch with the kingdom workers of other places. One cannot realize how things can grow in a few short years with the right kind of leaders to urge on the workers. All reports from the different societies were encouraging. With State missions in view, the convention so near, when every phase of the work is pushed to its best in order that the grand total will show what progress has been made during the past year, in spite of wars and boll weevil. We are impressed with what a mighty force in the kingdom of our Lord is woman; nothing daunts nor discourages the women of Mississippi or if it does they are too wise to reveal it to a Texas visitor.

I hope it will be my pleasure to attend the convention at Oxford and hear from the whole State.

MRS. R. A. COHRON,  
Morton, Miss.

## WEST JUDSON ASSOCIATION W. M. U.

The annual meeting of the W. M. U. of West Judson Association was held at the Presbyterian church at Tupelo on Wednesday afternoon, September 2, 1914. When the hour arrived for the opening, it found several earnest women present, eager to catch every message that might be brought to them. The suggested associational W. M. U. program had been decided upon. The meeting was called to order by our former superintendent, Mrs. W. E. Pegues, of Tupelo. Devotional exercises were conducted by Mrs. Chas. Long, of Tupelo. A paper was read by Miss Edmonds, of Tupelo, on "The Value of United Work." Her thoughts were most opportune and greatly interesting. Then came the roll call of societies and responses. The writer gave her annual address, stressing the special needs of the association and how to meet them. Resolutions of the executive committee for 1914-15 were read and commented on by the following: Mrs. Bean, of Tupelo; Mrs. Dr. Hunt, Mrs. Baldwin, Mrs. Ida Epting, Bethany; Miss Nannie Cypret, Sherman; Mrs. Jesse McGee. This was helpful to all.

A paper was read by Mrs. Pegues on "What Are We Doing for Our Children,"

which contained many good suggestions and helpful ideas. An interesting and instructive paper by Miss Cypret on "Our Duty to Our Community and How to Fulfill It" was read. This was followed by an inspiring talk from Mrs. Long on "Loyalty to Our State Work." Next a number gave many helpful suggestions concerning our work.

We then decided to change the time of our annual meeting to October so that we might enjoy the whole proceedings of the association.

We have twenty-six churches in our association and twelve W. M. U.'s. These represent 175 women. My! what a vast amount of work 170 consecrated women can do! We are glad to report that the majority of the twelve societies are co-operating with the State work. The apportionment plan is being worked successfully in most of them and in due time we believe all will adopt it. The year just closed has not been all we had hoped, yet we can say much has been done which cannot be estimated in dollars and cents. Each one alone might be able to accomplish only a very little but when all the "littles" are taken together, the aggregate is surprising.

I would say in these annual meetings held we gain encouragement and inspiration and feel more hopeful and anxious to do something for our Master. A sweet spirit of fellowship and Christian sympathy and love is engendered which spreads from the women's meeting to the whole church.

We have contributed to the following	
Foreign missions	\$ 134.74
State missions	50.00
Home missions	42.90
Ministerial aid	31.80
Orphanage	119.60
Miss. College endowment	20.00
Baptist hospital	10.00
Tri-State hospital	200.00
Training school	16.00
Home uses	810.00
Judson Centennial fund	14.00
Medical missions	5.60
Paid visiting pastor	25.00
Christmas offering	35.00
Old ministers' relief	29.00
Total	\$1,543.64

We shall ever feel grateful to the dear ladies of Tupelo for the kind hospitality extended us during our stay with them and may God's richest blessings rest upon them.

MRS. JESSE H. MCGEE,  
Supt. West Judson Association.  
Guntown, Miss.

As an indication of the operations undertaken by medical missionaries, Dr. Maxwell, of the Presbyterian church of England, had to undertake last year—probably typical of all mission hospitals: Cataract removals, 23; iridectomy (not for cataract), 11; eclampsia 2 (both children saved, one afterwards killed by the relatives); amputations, 9; for haemorrhoids, 37; for fistula in ano, 37; phimosia, 8; rupture of urethra, complete, 1; Wheelhouse), 5; necrosis of lower jaw, 15; necrosis of femur, 5.

News in the Circle  
MARTIN BALL

Judge J. J. Gentry, of Kentucky, becomes the superintendent of the Baptist hospital, Columbia, S. C. He begins work November first.

W. E. Watkins has resigned the pastorate of the church at Van Alstyne, Texas, to take effect December first. It is not stated where he will locate.

Dr. Len G. Broughton has declined the call to California and will remain in England. The climate seems to suit him and his family and so he remains.

Every pastor in the State should read the tract by H. M. King. The subject is, "The State Mission Challenge." When it is read, pass it on to every member. It can be had from Dr. J. Benj. Lawrence, Jackson, Miss., just for the asking.

Pastor H. A. Porter, of Dallas, Texas, is assisting Dr. C. V. Edwards, of College avenue church, Ft. Worth. There had been forty addition and the meeting continues.

Dr. W. W. Landrum, our old seminary class-mate, now pastor of Broadway church, Louisville, Ky., says, "I am agin' any Baptist who is agin' another Baptist." Ain't it true?

Evangelist T. O. Reese, of the Home Board, is holding a joint tent meeting with the two churches in McKinney, Texas. Dr. E. E. King, a Mississippi product, is pastor of the First church.

The Catholics who are appealing to us for religious liberty in Mexico ought to remember that there is religious liberty needed very badly in Spain. But we are for it anywhere and at all times.

Pastor W. H. Kuykendall, of Hornbeak, Texas, says that during the summer in his meetings he has averaged five Campbellites a week, coming for baptism. That looks like breaking them up.

Under the leadership of Pastor D. B. South at Corpus Christi, Texas, the church has grown from twenty-three to 404 members. He resigned last Sunday. His future movements are not known.

The Ervay street church, Dallas, Texas, has called J. P. Boone. The former pastor, W. W. Horner, has gone to Twenty-second and Walnut street church, Louisville, Ky. It is thought Brother Boone will accept.

The Blue Mountain evangelistic force is adding to the company Evangelist W. C. Reeves, of Buffalo, N. Y. From all signs it seems he is needed very much in the North. But we are glad to welcome him in the South.

Last Sunday there were 1,025 in the First church, Ft. Worth, Texas; sixteen additions to the church—five Methodists and one Lutheran. A great tent meeting is being held in the southern part of the city by Pastor Norris.

M. Molino, a native of Spain, who has been studying sometime in the Southwestern Seminary, Ft. Worth, Texas, goes to Brownsville, to take charge of the Mexican work. He is said to be a fine man and an excellent preacher.

Hon. C. S. Longino, deacon and treasurer of the First church, Clarksdale, was married to Miss Irene Price, of Brookhaven. Mr. Longino has many friends in Clarksdale, who will give his splendid bride a cordial welcome.

A great meeting has just closed at Mayfield, Ky., W. M. Wood, pastor. The preaching was done by B. B. Bailey, of Arkadelphia, Ark. There were sixty-seven additions to that great church. Dr. Bailey is now pastor at Arkadelphia, Ark.

It is wonderful. Dr. Buckner, the founder of the Buckner orphanage, Dallas, Texas, now over eighty-one years of age, recently baptized eighty-four candidates into the fellowship of the orphans' home church. He did the preaching during the meeting.

Pastor S. E. Tull, of the First church, Paducah, Ky., did valiant service in the recent whiskey fight in McCracken county, Ky. The temperance forces were defeated in that county, but the sledge hammer blows given the whiskey forces will have a powerful effect and accomplish much good.

It is stated that the Tabernacle church, Chattanooga, Tenn., recently had a "clean-up" meeting at which 140 members were excluded. Charges preferred were neglect of Christian duty, immorality and living careless lives. We know of some other churches that might well follow this example.

The Baptist World, the organ of the theological seminary, seems to be getting badly mixed up on the alien baptism question. It seems to us to be unfortunate just now, as the professors of the seminary are now the editors. It is too bad that these loose views will creep into the seminary, which ought always to be perfectly sound.

## SPEAKING OF NAMES—

"The Russians have taken Lvov and are attacking Przemyśl." — News dispatch.  
On Lake Chaubunagumaug, which is in southern Mass.,  
On Lake Mooselookmaguntic, up in Maine,  
You just ought to hear 'em laughing at the comic paragraphing  
On the names in Russia, Germany and Spain.

And on Lake Chimquassabumtook everybody simply roars  
When anybody speaks about the Djinn,  
While the name "Herzegovina" sends

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'em into decline—a  
Funny thing. You know where charity begins.  
—New York Tribune.

Last Sunday was a fine day for the saints at Clarksdale. Splendid congregations waited on the ministry of the word. A young man, who has a splendid wife and two bright children, made a clear profession of faith in Christ, and was received for baptism. At night a large proportion of the church gathered to celebrate the Lord's Supper. Things are brightening every week.

The First church, Pine Bluff, Ark., has extended a hearty and unanimous call to Dr. J. E. Cox, of Alexandria, La. It is thought he will accept.

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The best work in the course will not be possible without the aid of the magazine of the movement, *Servant*. The best of all studies will be found in this magazine, together with a great variety of suggestions, methods of work and general information. It is an inspirational character that will be a help to the young people's society to a strong and vigorous life. Price, 50 cents per year (Canada, 60 cents per year).

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## TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

### THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

(Continued from last week)  
CHAPTER V.

#### The Book Reception.

The secret meeting bore fruit for the next Tuesday, for by this time the Happy Band had made their plans. It did not matter to them that the day was dark and dreary, for June showers could not becloud the hopes and aims of boys and girls who openly declared that "they were neither sugar nor salt and nobody's honey."

They would hardly have been boys if they had not announced their arrival by loud scraping of feet on the old-fashioned mat. Ewart and Hope received them and ushered them in with more than ordinary pomp and solemnity.

Aunt Rose was purposely detained. The band was given the privilege of retiring to two rooms, one for the boys and the other for the girls. It appeared that they desired some extra touches to their toilets. They declared to each other that they were to rig out in fine toggery, specially ordered for this occasion.

These little folks, whose ages ranged from twelve to fifteen, had diligently and mysteriously consulted their elders in the home and now came full of surprises.

When Aunt Rose and Mrs. Baskette, sometimes called Mother Martha, entered, they found two rows of chairs; in each chair sat a bundle of childish fun and frolic. The boys faced the girls, for they could not muster enough courage to permit pairing off. A vacant chair at the end of each row indicated places for the two grown-ups.

Barrett Carmack, who had acted as chairman of the secret meeting, naturally was given the duty to make known the results of that conference. He now stood up with some embarrassment, but said:

"Ladies and gentlemen, but specially Aunt Rose: The Happy Band is glad of the work that Aunt Rose has done for us the past two summers, and we have decided we must give her some entertainment. We did want to take her on a trip to the moon in an airship, but found the expense too great; we then thought of an auto race, but one of our autos had a puncture which could not be fixed in time. We then thought how Aunt Rose had taken so much trouble to teach us and had gotten us to read good books and had sent us some more at Christ-

mas, and we had borrowed from each other, so we have concluded to show how much we know by giving a book reception at this time."

"A regular speaker." It was the whisper of Nannie Towers.

"Each one has come to represent a book and I don't think we know what each one is to represent. Each member of the band must try to answer on a sheet of paper what the others stand for; the one who guesses the most will get a prize, but I'll not say what it is just now. I'll call the names and the one called will stand and show how the book is represented." He then called:

"Hope Baskette." Just as she stepped out a smile ran over her mother's face, for now she could understand those requests to play in the attic among the old chests.

It was a queer little figure that stood there; on her head was a bonnet that her grandmother wore as a girl; her dress was long and crimped, and her scarf was a dainty old-fashioned piece of lace. She said:

"My author one day ran away and wandered a long way from home. She lay down to sleep and was awakened suddenly by the voice of the town-crier, calling, 'A little girl, six years old, in a pink frock, white hat and new green shoes.' A little voice called to him through the darkness, 'Why, dat's me!' She once said, 'I'll be rich, famous and happy before I die, see if I don't.' She lived to be all three."

Then "An Old-Fashioned Girl" took her seat, recognized by the girls but only one or two of them could tell the author, while to the boys she was a mystery. Louisa M. Alcott she was.

"James Woodyard." He had some difficulty to manage the two big bundles in his arms, for the bears insisted, like their great forebear, in being noticed.

"Oh, he's easy; everybody can guess him." Hope thus voiced the common knowledge of the band, for they all were acquainted with "Teddy B. and Teddy G., the Roosevelt Bears, their Travels and Adventures."

"Well, I bet you don't know who wrote me." His disappointment that they recognized him so easily was partly relieved by their blank faces when he mentioned that they did not know the author. Seymour Eaton was not so famous as Teddy B.

"Allah Askew." There stepped forth a Brownie, as plain and cunning as if he had just

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bounced from the band on its way to some midnight frolic.

Laughter and clapping of hands greeted this visitor from fairyland, upon whose face gathered a frown and look of wonder. Pencils were rapidly putting down the name of Palmer Cox, for every boy and girl knew him.

"Well," said the little fellow, "I am several books and you can't guess all of me, or who wrote all of me."

But the Happy Band seemed content with their answers.

"Vollie Dobbs." She came with a black-faced doll in her arms. She said:

"I represent just lots and lots of books. This is my old black mammy in my arms. Listen to what she is saying, 'Nebber you mind, honey, mammy lubs yer; mam'll take keer ob her li'l Elsie.'"

All the little girls smiled, for they had read a number of the Elsie books by Martha Finley, but the boys had faces as blank as their pages, if not so white.

"Ewart Baskette." He led his great big dog, Joe, and putting his arms about the dog's neck, said:

"Isn't he beautiful?"

This time the pencils of the boys flew as fast as each fellow could spell the name of "Beautiful Joe," by Marshall Saunders.

"Albert Bilbrey." He wore a black mask and spoke in gruff negro dialect:

"One day after Brer Rabbit fool 'im wid dat calamus root, Brer Fox went ter wuk en got 'im some tar, en mix it wid some turkentime, en fix up a contrapshun what he call a tar-baby, en he tuk dish year tar-baby en he sot 'er in de big road, en den he lay off in de bushes fer to

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see wat de news wuz gwinter be. En he didn't hatter wait long, nudder, kaze bimbeby here come Brer Rabbit pacin' down de road, lippity-clippity, clippity-lippity—dez ez sassy ez a jay-bird."

Every pencil correctly wrote "Uncle Remus," by Joel Chandler Harris. It had been a sad band that learned of the death of Mr. Harris, or better Uncle Remus, in Atlanta. (To be continued)

### TIDINGS FROM THE SOUTH.

Our meeting began at Cedar Grove on Saturday before the third Sunday in September, with Brother E. Stephens to do the preaching. Owing to our meeting at Rocky Creek beginning on the same date (according to arrangements made a year ago) we did not get to Cedar Grove until Thursday morning. On our arrival we found Brother Stephens at his best and doing some very fine preaching. They had received five for baptism. We had three services Tuesday and received twenty for baptism. It was a great day at Cedar Grove. The meeting continued until Thursday. We received thirty-two for baptism. At ten o'clock we met at the water's edge (in the rain) and after prayer by Brother Stephens, we baptized twenty-seven. We again assembled at the house and after a powerful sermon by Brother Stephens, we received two more for baptism. The meeting closed with a great revival. The church showed their appreciation of Brother Stephens by presenting him with a nice

purse and inviting him back next year. The above church was without a pastor last year. We took charge of the work about a year ago. The church has paid \$284.80 for all purposes this year, \$28 of which went to the orphanage and about \$35 for missions. And there has been thirty-nine additions to the church this year. They have been taking their dinner to the church house on Sunday most all the year and having Sunday School in the morning and singing in the afternoon. We have a good prayer meeting now which will meet each Sunday morning before the Sunday School. To God belongs all the glory.

The meeting at Rocky Creek was progressing nicely Thursday night when Brother Stephens and myself got there. Brother Moulder had been doing some fine preaching, and there were some visible results. We announced Thursday night that the meeting would close Friday. But Friday morning after Brother Moulder had preached a great gospel sermon, filled with the Spirit, there were seven received for baptism. We met at the pool just after the service and baptized seven, one of the number being Sister Lizzie Adams, who has been on her sick bed almost two years. We had service again Friday night, and met at the water again Saturday morning and baptized four. Thence to the house and after a sermon to the women by Brother Moulder, the church took the Lord's supper and closed the meeting with a great revival. It was said to be "the best meeting held at Rocky Creek in years."

The meeting began at Shady Grove Saturday night before the fourth Sunday in September with Brother Moulder to do the preaching. The meeting closed the following Thursday night with thirty-one accessions to the church—twenty-five by baptism and six by letter. There was good interest manifested in each service. The church showed their appreciation of that faithful preacher by paying him for his service and inviting him back next year. This church has not affiliated with any association in ten years. At the close of the meeting they elected delegates and made an offering for missions and framed petitionary letter to the Leaf River Association, which meets at McLain on the 16th, inst.

The Lord has greatly blessed our efforts this year. We have been serving five churches. The churches that we are serving have credit for \$8.00 in the associational minute for missions last year. This year they have paid a little more than \$90.00; besides, they have paid liberally to the orphanage and other causes, and there has been 112 additions to the five churches—ninety of the number for baptism. To God belongs all the glory.

We have been unanimously called back to each church, besides some other churches. We have not as yet decided where we will work, but think now we will keep most of the work we have had this year.

With best wishes to the paper and all its readers, and most cordially inviting all who can to attend our association, which meets at McLain on

the N. O. M. & C. R. R., the 16th and 17th, I am,

Yours in the Master's service,  
ALEX. HUGHES.  
Lucedale, Miss.

**THE TROUBLE IS NOT INSIDE.**  
The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Ache, Salt Rheum, etc., cannot be killed instantly. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Pa., says "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

### SOME MEETINGS.

Since the last week in June I have held ten meetings in North Mississippi, four with Brother N. W. P. Bacon; four with Brother B. R. Hughey; one with Brother J. L. Boyd at Central Coldwater, and one with Brother Stringer at Eudora. In these meetings I preached 146 sermons; received on a profession of faith, 146; received by letter, 18, and restored one to fellowship.

The membership of these several churches was greatly revived and we believe great and lasting good was done. I feel thankful to my Master for allowing me to do this work for Him, and to Him be all the honor and glory.

The protracted meeting season is now about over, and I am now ready for regular work again and am willing to go whithersoever my Lord wants me to go. If He wants me to stay in Mississippi and so orders by opening up a field of work for me, I am willing to take it and do my level best, and if He wills that I go to a field in some other state, and opens up the way, I am ready to go. I believe I am fully submissive to His will, whatever it may be.

May the Lord bless The Record and all of its readers.

J. A. LEE.

### THE SOUTHWESTERN SEMINARY OPENING.

The seminary had a good opening on September 21. Dr. Carroll was not able to be at the opening, so Dr. Scarborough presided. Each of the professors made speeches concerning the work and all seemed hopeful that this would be the best year the seminary has had to date.

The student body is made up of men from the following states and countries: Texas, New Mexico, Arkansas, Louisiana, Mississippi, Tennessee, Kentucky, Alabama, Georgia, North Carolina, South Carolina, Missouri, Oklahoma, Ohio, Florida, Mexico, Spain, England, Egypt, Brazil and Palestine. There are now about 100 men and some twenty-five women students on the ground with others coming daily.

Our Mississippi delegation has climbed to about sixteen, Mississippi probably ranking next to Texas in point of attendance. This sixteen leaves out Dr. Carroll, Dr. Gambrell and Dr. Barnes' wife, whom we still claim as Mississippians.

With best wishes from all the brethren for the welfare and progress of The Baptist Record and every interest at home, I am,

Yours in the Master's work,  
C. C. BRISCOE.

## If You Suffer From Catarrh

Try This Pleasant Herb Smoke. Sent FREE By Mail.

Dr. Blosser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and berries to be smoked in a pipe or ready prepared cigarette. The accompanying illustration shows how the smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this Remedy is carried with the breath directly to the affected parts.

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To prove the beneficial, pleasant effect, The Blosser Company, 204, Walton St., Atlanta, Ga., will mail absolutely free to any sufferer, a sample that will verify their claims by actual test. This free package contains a pipe, some of the Remedy for smoking and also some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay the postage.

If you are a sufferer from Catarrh, Asthma, Bacterial Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

### FROM KENTWOOD, LA.

I came here the first of last December. The people have been good to us and the Lord has wonderfully blessed our work. We have a beautiful little town here of five thousand people. The town is Baptist in belief. We have now over 500 members. There have been 175 additions to the church since we came here. Over 100 of these were by baptism. There are people who are turned away from the church nearly every Sunday night, though we can seat 650 or 700 people. We have 400 in our Sunday School, and we are an A-1 Sunday School. The Lord is blessing us, and we are glad. I think of Mississippi and The Record is like getting a letter from home.

R. R. JONES.

"So you are taking summer boarders this year?"

"Yep; we didn't have to, but my wife loves to hear 'em talk that city dialect."—Judge.

## THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

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Because of those ugly, grizzled gray hairs. Use "LA GREOLE" HAIR DRESSING. Price \$1.00, retail.

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# SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 4. October 25th.  
JESUS AND JUDAS.

Matt. 26:14-25; 15:50; 27:1-10.

Motto text: "The unto that man by whom the Son of Man is betrayed."—Matt. 26:14.

Outline:

1. Jesus foretold and suffers betrayal.

2. The betrayal, remorse and death.

3. The field of blood.

Introductory: Judas act in betraying his Master, innocent and righteous, even from a human standpoint, seems to have been hastened by his dissatisfaction at the appointing at Bethany and by Jesus' recognition at the supper of his purpose. He goes to the chief priests and scribes eager alike to accomplish his death, and offers himself as their agent. Afterwards, in seeking him, it is probable that he proceeds first to the upper room, in which he had left Jesus and the eleven, and failing to find them, goes on to the familiar garden.

1. As Jesus rises, his disciples from their deep sleep in the garden (lesson 3), the master disciple, Judas, came with a great multitude, soldiers of the temple guard, probably several hundred, temple officials and some of the chief priests and elders. They were armed with swords and staves, and though it was full moon, carried lanterns and torches. Their determination to take him led them to take special precautions against rescue or mistake. Acting according to a previously arranged plan, and as a sign of the Savior's identity, Judas went forward and kissed him repeatedly and warmly. We shudder at such an act, the use of affection's most sacred token as a symbol of treachery. Jesus only asked quietly as he received the desecrated kiss, "Betrayest thou the Son of Man with a kiss?" (Luke 22:48.) Advancing toward his enemies, he presented himself with majesty that they fell backward on the ground. He suffered not his followers to smite with the sword and restored the ear to the high priest's servant whom Peter impulsively attacked. (John 18:10.) After Judas had called him Master, and given him the kiss of betrayal, the betrayed Master bade him depart for which he had come, and the soldiers seized the unresisting victim and led him away to ignominious and shameful death. Our lesson today deals only with Judas and the closing scenes of his life.

2. When Judas saw that those into whose hands he had delivered Jesus would do their worst, and that he had been condemned to death, the remorse and bitterness of an "unregenerate" soul beholding the consequences of his deed took possession of him, but too late. Such emotion was not of a character to produce even in himself the results of a real repentance.

Going to the chief priests, he sought to restore the thirty pieces

of silver, about fifteen dollars, which had been the price of his integrity, and confessed that he had sinfully betrayed the innocent. But they, formerly no doubt so complacent to him, had no time for late repentance, no patience with any attempt at interference with their plans. They disclaim all responsibility: "What is that to us? See thou to it." Their hatred of Jesus was about to be satisfied in his death, and they cared not whether he were innocent or guilty. (I Tim. 5:24.) In black despair, Judas turned from them, and running into the forbidden ground of the temple court, cast down the no longer valued money and went and put an end by hanging to his evil life. (Acts 1:18.) Covetous, dishonest, treacherous, hypocritical, malicious, he went to his own place, and of him Jesus himself said that he was the son of perdition. It were better for him indeed that he had never been born.

3. The chief priests, themselves cruel, vindictive, already guilty in their hearts of the murder of the Savior, could not see the temple further profaned by the use of money which desecrated it by its presence. The price of blood, they called it, thereby admitting their own guilt in the purchase of that precious blood. After consultation together, they bought the potter's field, probably in the side of the valley of Hinnon on the south of Jerusalem, for the burial of strangers. This was, says Dr. Broadus, a contemptuous charity, probably referring to Gentiles who died at Jerusalem. Thus was fulfilled a very striking prophecy, attributed here to Jeremiah, but found in Zechariah 11:13. It may have been quoted from Jeremiah by the latter prophet, or Jeremiah may be used as the genuine name for the whole collection of prophecies. There are other possible explanations. The words, "the price of him that was valued, whom they of the children of Israel did value," make touching and unmistakable reference to the shameful buying and selling of our Lord, of which we have been studying.

Read John 6:70; John 12:6; Gal 6:7.

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## WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the stomach rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a thousand, on the average, have reported no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,

Box 18F, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

We were delighted to welcome to the Augusta Association the new pastors. Dr. F. L. Riley, the professor of English history at Washington and Lee University, is not a minister in the usually accepted sense of the term, but he made a splendid impression on the association by his consecrated Christian bearing and the helpful addresses he made. We were especially pleased with his "Trial of the Robbers." He is a great accession to the Lexington Baptist church and to our association. The laymen's movement brought him from Mississippi to Richmond to deliver his address on "The Trial of the Robbers" last spring. It will do any church good to hear him. We gladly welcome him to the association and shall be glad to have something from him for The Baptist.

Augusta Baptist.

SOME MEETINGS.

It was my pleasure to help in meetings this summer at the following places: Fellowship (Jefferson county), Lucien, Concord (Lafayette county), New Hebron, Yazoo county, Bethel (Yazoo county), Chalybeate Springs, Four Mile (Sunflower county), Oakland, Bogie Chitto. There were, all told, 121 additions to the church by baptism. To the Lord be all the glory.

J. D. FRANKS.

## SAGE TEA PUTS LIFE AND COLOR IN HAIR

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Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

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## FROM THE OLD DOMINION.

By M. R. Cooper.

The victory of our churches in the battle for State-wide prohibition in Virginia was the most decisive and pronounced victory that has been won in many a day. Even the saloon supporters did not argue that it was a political fight; all parties conceded that it was the fight of all churches against their common foe. Even our cities in the total gave a majority vote against the saloon. Following the leadership of our Anti-Saloon League, we are going to fight in the legislative hall for that legislation that will make prohibition prohibitive.

Since my vacation in Mississippi I have been too busy in the aforesaid campaign to tell The Record readers about the splendid meeting at Raymond, with Pastor Deaton, in August. It was my first acquaintance with that fine young pastor, and that glorious old church. I was entertained in "liberty hall," as Dr. B. D. Gray calls it, the home of Captain Ratliff. The feast of good things at his hospitable festal board was exceeded only by the charming converse of that venerable champion of Christian education. For more than half a century he has kept in such close touch and sympathetic appreciation of all phases of our denominational life and kingdom movements that he has attained that "excellence of the intellect," or fairness of mind which reminds one constantly of Proverb 16:7:

"When a man's ways please the Lord He maketh even his enemies to be at peace with him."

While on my vacation it was my great joy to visit and preach for my childhood friends at Morton, Pulaski and Springfield in Scott county. At Pulaski it was my great joy to stand on the dry bed of Robertson creek where I was baptized just twenty years before, to the very hour. Then I had made a vow, and after twenty years of absence the ground still seemed holy ground. After a day of meditation, thinking on mercy's past, and future good imploring, I was the better prepared to hear a sermon by my old pastor, the Rev. T. J. Miley. His theme was "Man's Personal Responsibility to God," and he made me think, he made me feel, and he made me see; and this thinking, seeing and feeling did my heart good, and I worshipped God for His faithful and efficient minister.

It was my father's seventy-second anniversary, and we had a family reunion, the first we had had since mother's death, five years ago. Ours is a large family, and scattered from "the salty waters of the Chesapeake to the silvery sands of the Rio Grande." Youth and optimism cannot sweep away the conviction that we may not have another reunion so heart-stirring this side of the glory gates.

It was by courtesy of Mr. Tom Bridges, of Raymond, and Brother Deaton that I was permitted to visit Mississippi College. When I was there before not one new building

had been completed. This time I was made to exclaim again and again, "Thank God for the people of my native heath; thank God for W. T. Lowrey, and all others who had a part in this glorious evolution. When I returned to Virginia I visited Greater Richmond College with its counterpart, Westhampton College for women, in their new locations, and as I carefully examined this three-million-dollar plant, including endowment, I felt like shouting to my Mississippi College friends: "Come on!"

Let me speak for Virginia brotherhood, and thank you for Dr. F. L. Riley, recently of your university, but now of our Washington and Lee University. He is already taking hold of our denominational as well as educational life.

The Home Board evangelists have just closed a great campaign in Petersburg and gone to Richmond for another. From all over the State great revivals are being reported, and it seems that the kingdom of God is coming in this country, even if the devil has taken Europe and Mexico!

My love and best wishes to all the brotherhood.

M. R. COOPER.

Crewe, Va.

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COLUMBIA.

We are in the midst of our State mission offering, and are delighted that the offering will be the largest in the history of the church. May every church in the State do likewise and we will go up to the convention free of debt. We pray that this may be true.

Folks are getting married in our section in spite of hard times. On October first we had a big church wedding, account of which is in another part of the paper.

October fourth at ten a. m., in the home of Mr. and Mrs. C. L. Hammonds, Miss Winona Hammonds and Dr. L. C. Cook were married by the writer.

On October eighth at the home of Mr. W. C. Price, Miss Rena Price and Hon. C. S. Longino were united in marriage by the writer.

Mr. Longino is a very prominent lawyer in Clarksdale, where they will make their future home.

May God bless these young and promising folks, and lead them to His own glory.

Yours,

W. E. FARR.

"He's a self-made man."

"I know. He surely made a mistake in not consulting an expert."—

Detroit Free Press.

DEATHS

MRS. LUCY JOHNSTON.

On September 24, 1914, Mrs. Lucy Johnston died at her home in Yazoo county, Mississippi, and next day was laid to rest in the Rocky Springs cemetery.

She was born March 1, 1830, near Dover, Miss., and was the daughter of the late Nathan White, who was among the pioneer settlers of the county. In early life she united with the Concord Baptist church and was a consistent Christian, beloved by all who knew her.

She was married to the late Dr. R. F. Johnston about 1850. She leaves one son, four daughters and many relatives to mourn her loss, but their loss is her eternal gain. X. X. X.

MR. G. W. TOOMBS.

The death angel visited the home of Mr. G. W. Toombs and claimed him as his victim, September fifth. Mr. Toombs was ill for several months but was a very patient sufferer. He leaves behind a companion who has walked by his side for fifty years, and seven children—three sons and four daughters. He was a member of the Baptist church for many years, and was always anxious about the Master's work. He was a congenial companion, a kind and loving father and a friend indeed. May God's richest benedictions abide with his loved ones.

His pastor,

W. A. HANCOCK.

LILLY—COSTELLO.

On October first in Jackson at the Edwards hotel, Mr. J. B. Lilly and Miss Jessie Costello were united in marriage. They are one of Hinds county's most promising young couples. We wish for them a successful career. The writer officiated.

W. A. HANCOCK.

BUTLER-LEA.

Tuesday morning, October sixth, 1914, in the presence of a few friends, the wedding of Dr. E. D. Butler to Miss Edna Lea was solemnized at the beautiful country home of the bride's father, Mr. J. D. Lea, Rev. B. L. McKee officiating.

The happy couple left on the nine o'clock train for their home in Wilmer, Ark.

GAINESVILLE.

We have just closed a good meeting at Gainesville, in which the visible results were three for baptism and the church greatly revived and built up. Rev. J. R. McCordle did the preaching. That is to say it was well done. This is a hard field down here, but we are gaining ground steadily. Pray for us.

A. H. MILLER, Pastor.

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# BLIND TIGERS AND SORRY CHURCH MEMBERS.

(Extracts from sermon preached in Houston recently, by Rev. G. W. Riley.)

Text: "The law is not made for the righteous man, but for the lawless and the disobedient, for the ungodly and for sinners."—I Tim. 1:9.

I speak on the subject of "blind tigers and sorry church members" not for sensation nor for sentiment, for there is not a note of sensationalism nor sentimentalism in either the subject or the text. But I speak on this subject because of existing conditions and conditions of a more serious and hopeful type that may follow if certain preventive steps are not taken.

While the excess liquor trade is nothing like what it used to be, yet there is hardly a day that there is not seen some negro or low-down white man trucking along the public streets of proud Houston with a case of whiskey or two.

On Saturday afternoon I was telling a couple of officers that I had just overheard a man tell some other men that he had "eight quarts," when one of the officers said, "There goes a woman with twelve quarts in the express of a man." When I recognized her as a woman who occupied the front seat through a certain revival meeting held in this town, I said, "A blind tiger and sorry church member combined." One man said, "On Saturday night there is so much drinking and carousing that it is absolutely unsafe for quiet citizens to walk our streets." Another man said, "I gather a big pile of whiskey and beer bottles every Monday morning from behind my store to put vinegar and corn oil in." When he had finished speaking another man, pointing in a certain direction, said, "There are two big piles of bottles yonder on my land and most of them are pint bottles, which shows the work of a blind tiger."

My brethren, these conditions exist now, what will they be later when business begins to open up? Our circuit court begins in two weeks and every citizen of Houston and of Chickasaw county should get ready to help the court make the hardest fight against blind tigers and lawlessness that has been made in the history of the city. The churches can do a great work just here. Were it not for so many sorry church mem-

bers we could handle the blind tiger business. Some of them are ashamed to go through all the red tape and have their names recorded in the court house for public inspection, so they buy from a blind tiger negro, low down white man or woman rather than order the whiskey direct.

Sentence against evil of any kind is almost universal. Men naturally constitute themselves into judge, jury and witness and prosecuting attorney, court and all, and pass upon the merits of the right or wrong of all questions. The normal mind is naturally law-abiding.

Note that I said the "normal mind." Good men keep the law in their hearts. Hear Moses to Israel, "Therefore shall ye lay up my words in your heart and in your soul." David said, "The law of the Lord is in my heart."

Good men keep the law because they are good and because it is right. Bad men break the law because they are bad, and obey the law only from fear of punishment.

All men of ordinary intelligence know enough law to know when they are violating it. It doesn't take a college bred man nor a saint to know right from wrong. The guilty condemn their own unrighteous acts and "The wicked flee when no man pursueth."

Every law upon our statute book condemns lawlessness and assesses penalty.

Law knows no man nor are principles of right to be compromised under any condition.

Hear the Mosaic law, "If any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

Our laws are the same in spirit, for they were founded upon the principles of the ten commandments and when one individual trespasses against another he should be made to pay the price and suffer the penalty.

What are the effects of the failure to observe and execute the law?

"Because sentenced against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil."—Eccl. 8:11.

Failure to execute the law annuls and destroys the power and design of the law.

Law has no power nor life within itself. It is as dead as the paper it is printed on until life is breathed into it by true patriotism.

Law is for the protection of the good and the suppression of the bad, but it can't protect nor suppress if it is not executed.

Officers are for the execution of the law, the protection of the law-abiding and the suppression of the lawless, but they are helpless without the co-operation of the citizen-ship, for the people are the law and the life thereof.

Every citizen is equally responsible for the suppression of evil.

No man has a right to complain of conditions and abuse the officers if he is not willing for his "name to be used," nor to help correct those conditions.

It takes the full co-operation of

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## GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

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Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 5-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

both officers and people to give life and power to the law.

Failure to execute the law lessens the fear of punishment for violation of the law.

Why so many old offenders? Because the law was not executed and they have become privileged characters.

Or if they were convicted, their "lawyer friend" got a new hearing, got them bonded out, got a light fine or short sentence, and the governor pardons them.

Why so many new offenders? Because the old ones are not dealt with as they should be.

This is the cause of much lawlessness.

Why so much worldliness in our church? It is for the want of church discipline. There are those who are always ready to criticize, but would see the cause fail and the church go to the bow-wows before they would take any steps toward disciplining others or living right themselves.

Why so much skepticism and lack of regard for the church and religion? It is because of the ungodly lives of sorry church members.

Failure to execute the law removes all protection from the innocent and gives license and an open field to the guilty. When men forfeit their citizenship by indifference or cowardice; when officers sell manhood for money and lawyers exchange principle for prestige; when testimony is treason instead of the truth, and the jury renders verdict instead of a verdict, then is justice commercialized, virtue sold, honor murdered, law killed, and our homes, loved ones and the great commonwealth are subjected to the wages of Satan, sin and sorrow.

No man is worthy of citizenship who will not stand four-square for law and order.

No officer who refuses to do his sworn duty should be allowed to remain in office.

The honest lawyer—a lawyer with a heart and conscience—is an honor to his God and to man, but the lawyer who panders to vice and lawlessness, and makes a practice of defending known bootleggers and gamblers, dishonors God and is a disgrace to the bar and common justice.

The witness who with uplifted hand takes the oath to "tell the truth, the whole truth and nothing but the truth," and then tells anything but the truth, lies to God, to himself, to the court, and to the world. The juror who makes oath that he will "decide the case according to law and evidence," then fails to carry out his oath, should be given the full penalty of the law.

What are the effects of observing and executing the law?

It gives life, power and freedom to the law.

The life of the law is measured by the amount of red patriotic blood put into it.

The power of the law is measured by the will of the people to enforce it. The freedom of the law is measured by the joy of its subjects under its protection. Would you give life, power and freedom to your laws? Then put your red blood into them, obey them and help enforce them.

Clean your town of vagrants and characters of ill repute.

Put blind tigers and gamblers on the county farm or at work on your streets. One of the most helpful things would be for our town board to place a great rock pile on the public square and put there law breakers to breaking rocks, regardless of color, clique or kind.

Stop public card playing and drinking, whether done in silks or in cotton checks, in tailored suits or in overalls.

Impeach every officer who plays cards, gets drunk or is a profane swearer.

Prosecute all drug stores and agents who sell cocaine.

Stop all indecent picture shows and low vaudeville.

Encourage good roads, good streets and good morals, good officers, and stand square for law and order.

Then men can feel that their homes, their wives and daughters are protected and that their own lives are safe.

The virtue and life of one pure woman or good citizen is worth more than all the blind tigers, crapsshooters, gamblers and cocaine venders in your city. "The law is not made for the righteous man, but for the lawless and disobedient."

### ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot be cured by external remedies. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggists or by mail from Shuprine Co., Savannah, Ga.

### SOMEWHAT CHANGED.

A colored man called at Mrs. Baxley's, looking for work.

"What is your name?" she asked, after hiring him.

"Mah name is Poe, ma'am," was the answer.

"Poe!" she exclaimed. "Perhaps some of your family worked for Edgar Allan Poe; did they?"

The colored man opened his eyes wide with amazement.

"Why—why, ma'am," he said, as he pointed a dusky finger at himself, "why, Ah am Edgar Allan Poe!"—October Lippincott's.

### Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

### MY MEETINGS DURING THE SUMMER.

I began my first meeting at Mt. Pisgah the fourth Sunday in July, with Martin Ball doing the preaching and Wilson Hudson leading the singing. There were sixty additions to the church, eight by baptism.

The month following at the same place seven more were added—three by baptism. The next month following, two by letter.

My next meeting began the first Sunday in August at Poplar Springs church, doing my own preaching, with Wilson Hudson doing the singing. There were eight additions—two by baptism.

The second Sunday in August we began at New Salem, preaching up

## Dorothy Page

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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of feather-weight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent postpaid for 60 cents.

If you want to make someone a present that will do good and will be appreciated, -too, -give "DOROTHY PAGE."

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THE BAPTIST RECORD  
Jackson, Miss.

until Monday night. H. J. McCall preached from Tuesday until Friday. There were five additions—three by baptism; one a Methodist steward.

We began at Mt. Nebo the third Sunday, with G. F. Barton doing the preaching. We received seventeen—twelve by baptism.

The fourth Sunday in August we were with the Coila church, Harvey Dana preaching. Six were added to the church—four by baptism.

At Fairview, beginning on the fifth Sunday, we received twenty—sixteen by baptism. Rev. R. A. Eddleman preached. This is a new church, and the house is almost completed. Our meeting was held under a tent.

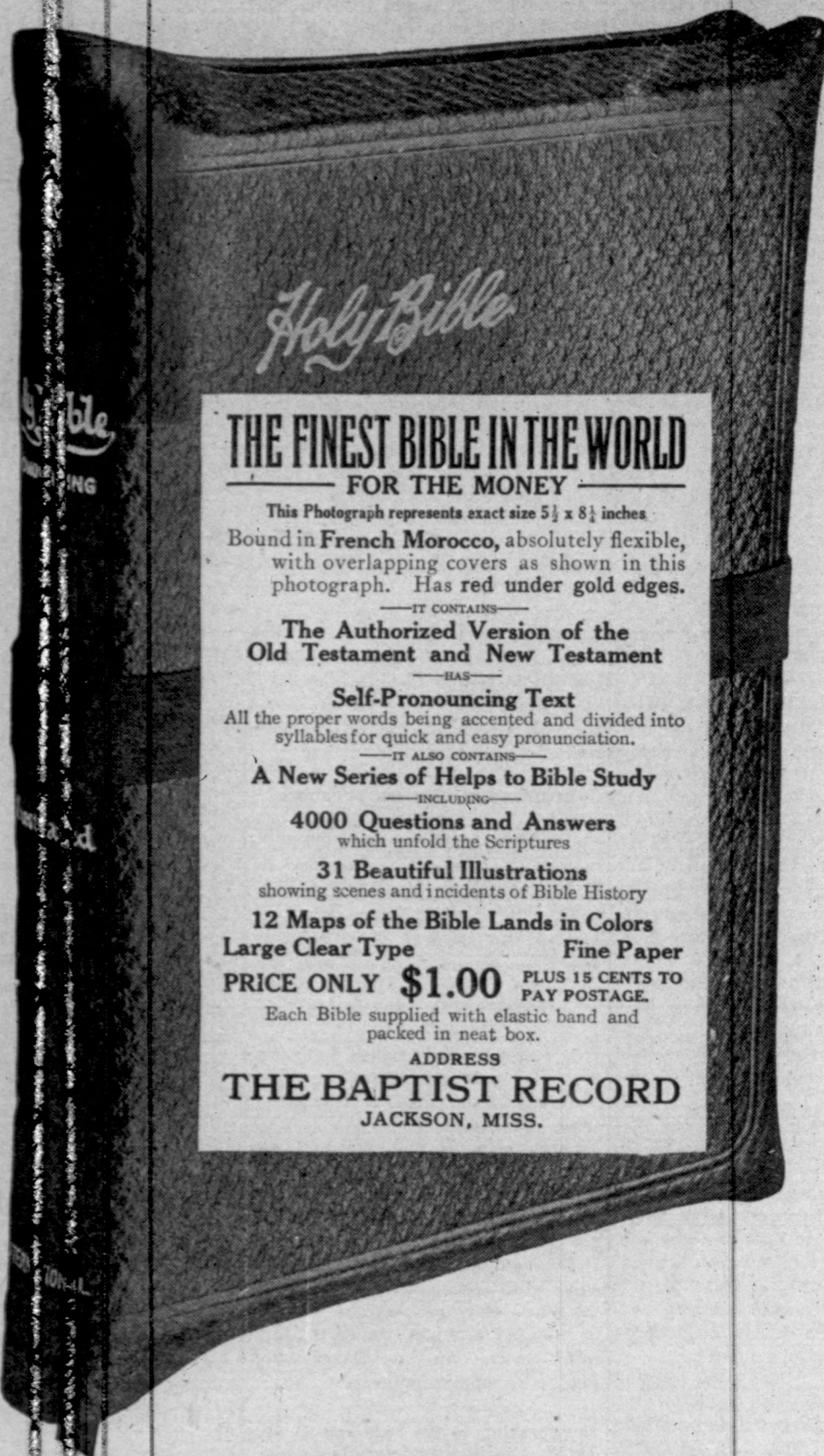
We want to have it ready for services in a month. The State Board is helping us with this church. Brother Eddleman did a great work there.

The people were so well pleased with his work that we want to extend him an invitation to visit us next year.

W. W. MUIRHEAD.  
McCarley, Miss.

From schoolboy howlers: "An anachronism is a thing a man puts in writing in the past before it has taken place in the future." "Ambiguity means telling the truth when you don't mean to." "The imperfect tense is used in French to express a future action in past time which does not take place at all."





## ORDER BLANK

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return mail.

Signed \_\_\_\_\_

Postoffice \_\_\_\_\_

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(IF THUMB INDEX IS DESIRED ADD 40c.)

### WHY HE NEVER TACKLED BAPTISTS.

The learned Chancellor Day, of Syracuse University, is a very wise and diplomatic man. He is a born fighter and often is to be found in the lists. While sitting in his study one day recently he observed to a Boston editor, "I never preached against the Baptists in my life, nor against immersion, nor against any of the Baptist doctrines, and I will tell you why. On the next farm to my father's, in New England, lived a Baptist. He was a genuine Baptist—you people now are modified, diluted Baptists—he was an old-time Baptist to the backbone, and with him my father had many a battle. They fought over every doctrine; but they never fought over a line fence, for they were always good friends.

"This Baptist neighbor had a fine flock of sheep, and at the head of this flock was a ram of very fine ancestors, and withal very proud and defiant. My father had a herd of about the same number, and our flock had at its head a ram of pedigree. One day my father's ram started out and went right up to neighbor Blank's as if he was bent on having it out with his long-time rival. The Baptist ram saw the Methodist ram coming, and his blood was up. In a moment they were both on their hind legs, and with a terrific crash they came together. But," said the chancellor, "our ram didn't get up again; his neck was broken.

"Frightened almost to death, and rushing into the room where sat my father with his Bible on his knee, I said, 'Father, Mr. Blank's ram has killed our ram; he's broken his neck.' Then without the slightest perturbation, as if I had just made some remark about the weather, he replied, 'It served him right; he ought to have known better than to go up there and tackle that Baptist ram.' Then added the genial chancellor, with a merry twinkle in his eye, "You see, I learned my lesson early. No, I never have tackled the Baptists."—Watchman-Examiner.

"Samantha, what's that the orchestra's a-playin' now?"

"The program says it's Choppin', Hiram."

"Wall — mebbe — but ter me it sounds a deal more like sawin'."—Penn State Froth.

"My son Hiram is just crazy to go to college and study pharmacy," said Mrs. Whealty. "It may be all right," replied Mrs. Cornossel, "but I think th' place to study farmin' is right here on th' farm, where ye git practical experience."—Livingston Lance.

"Then your wife didn't enjoy her trip to Niagara?"

"No; the minute she saw that rushing water she began to wonder if she hadn't come away from home and left a faucet running."—Pittsburgh Post.